form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha-ru. 204 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumb. 578 152

D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it !hana-b and plant in these "gardens" calabash gourds, aba-s, which they hollow out for butter jars, or they plant gourd fruit, b(e)i-na/mab, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [322] [312] [318] [317]

From home training he knows only three activities that provide his food: gathering; hunting; and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

1. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [185] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [262]

[Picture. A fat-tailed wether of the race of sheep indigenous to the Boer States.] 233

17. ǃnâ/tâm: any general coloring, but with white on the buttocks, also for goats.

18. ǃhom- //gai-: yellow and white checked, also for goats.

19. ǃnâ//aŋ: any general color, only white in the groin. b) only valid for goats.

20. ǃhâ/ǃâm: spotted black.

[Picture. Fat-tailed sheep indigenous to the former Free State and the Transvaal, 3 year old ram.]

21. ǃo-hâ-ra: spotted red.

22. ǃgoa/!ao: with a blackish-brown band around the neck.

23. ǃhaiga-e: white behind the ears.

24. ǃkhaiǂâ: with a light-colored stripe on the back like an eland antelope.

[307] 25. //aro-: (used by old Hottentots) speckled black and white. c) Valid only for sheep:

26. ǃo/oiko-: black marking around the mouth (the black coloring on the mouth of the white sheep is as striking as the black jaws on a colorless insect larva (/o ai-ŋ).

27. ǃhâi- or /a-ha-ǂâ-b: with black or reddish-brown cheeks.

28. ǃo-rib, also called ǃ(o)roina-ǂas by children when teasing, is what a sheep or goat with naturally stubby ears is called.

[Picture. Four year old ram of the same South African fat-tailed race. (Tall white)]

A favorite hobby of the Hottentots is collecting (/gi-, vb.) animals colored the same. To this end they trade cattle, sheep and goats. The Hottentot marks his cattle by definite cuts or notches, piercing or lopping the ears. 233 523

4. The Horse

The horse lives free in the fields as the cattle do and is easily caught at the watering places. Sometimes, especially in the broad plains of the Kalahari, the horse begins to turn wild and flees as soon as it sees a man coming from afar. If the tamer horses (easy to catch when alone) become accustomed to the leadership of such a shy animal, the owner is in a critical situation. In one case shooting the unapproachable horse was the only way of getting possession of the others. 231

1: Gutschow--'38 N-6 (1909-1968) 1937 P.X.10 Hottentot P.X.10

The cranes are guarded, and as the foals are an easy prey for the leopard, they are kept in a kraal at night. 231

The way the Hottentot trains a horse will not be discussed here because this is so strongly influenced by the European way that we were not able to learn anything that is peculiar to the people. [77]

[368] The Dog

Along with cattle and sheep, the dog has been a Hottentot domestic animal for generations. It keeps thieving raiders away from the cattle and is easy to tame with milk. He does especially outstanding service when the Hottentots are hunting dog-like predatory animals. He chases the cats antelope successfully. I am not able to say anything about the outward appearance of the Hottentot dog. My efforts to photograph one failed as well as several offers to buy one. [224]

The Hottentot tries to accustom (//ama , vb.) the usually shy animal to him by his smell. For this purpose he smears some of the sweat of his armpits on the dog's genitals or he carries a piece of raw meat for several hours in his skin shoe and then feeds it to the dog. Bitches that are not supposed to become pregnant are burned in the genitals with a hot iron. The animals are then so sensitive to touch that they fend off all dogs.

B. The Hunt

Hunting among the Hottentots has acquired European touches since the introduction of firearms and horses. Technically they hunt resembles that in our homeland but actually rises sky high above it when one sees that a hunter is not just a good shot but also a connoisseur of wildlife and of natural history. The Hottentot is also a just hunter. He does not kill indiscriminately, because he normally avoids any activity which goes beyond his own and his family's needs. The unparalleled commercial hunting and slaughter of the Boers in general and of certain sport speculators of other nations, which within a short time has wiped out irretrievably the noble wildlife down to the last animal in wide areas, is a shameful blemish on the history of civilization in South Africa. Climatic changes and epidemics have thinned out the wildlife at the same time. 185 226 [77]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Bushmen FX10

verdure may be found, such as various *Acacias*, the principal of which are the Kameeldoorn (*Acacia giraffae*) and the *Ana* (*Acacia albida*). The leaves and pods of the latter provide the staple food for the cattle, sheep and goats in these parts. Other characteristic vegetable growths are the inflammable candle bush (*Sarcocaulon Burmanni*) and, in the area inland from Walvis Bay, the famous *Nauras* (*Acanthosicyos horrida Welw.*), a leafless cucurbitaceous plant with an edible melon-like fruit which when in season forms practically the sole article of diet of the natives. In one or two spots is found the most remarkable of all, the unique gymnosperm, *Welwitschia mirabilis*, which during a long lifetime produces only two pairs of leaves.

At the Olifants River commences another belt of country, characterized by mountains of the folded type, which extend in parallel ranges, separated by wide valleys, over the whole southern portion of the Cape Province as far east as Humansdorp. From the narrow coastal strip fringing this belt the ground rises more or less abruptly to the mountains of the Folded Belt. To the west the rise is gradual through the fertile Goudini valley of Worcester district; further eastward the vegetation and climate partake more and more of the Karroo character, the Oudtshoorn valley and the many kloofs to the east being generally known as the Southern Karroo. The scenery here rapidly changes to bare uninteresting veld, traversed by deep gullies which are generally dry in the summer. In all directions the landscape is bounded by barren-looking mountains, whose steep, rocky sides appear from a distance to be entirely devoid of vegetation. Nothing can exceed the contrast between the scenery on the opposite slopes of the great ranges: the traveller from the south, after ascending through luxuriant vegetation, frequently clothed in mist, emerges suddenly into a region of precipices and rocks, where rain may not have fallen for months. The soil in the valleys, however, is fertile when it can be brought under irrigation.

The total annual rainfall is by no means deficient, the average for the region being about 19·5 inches, although it varies greatly according to locality. The average for the Cape Peninsula is 40 inches, most of it falling on the eastern side of Table Mountain. Immediately to the east of Cape Town and as far as Knysna there is a decrease to between 15 and 20 inches. The rainfall then becomes more abundant, the well-wooded Knysna itself being one of the best-watered districts of South Africa, with an average rainfall of 40 inches. Further inland, except on the mountain slopes, the rainfall is much less, and the range

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

618 acknowledged as independent. As the families increased descendants
619 of different brothers would group themselves more closely and form
593 clans and even sub-clans. In this way a new tribe would gradually
693 develop from a clan or part of a clan of the parent tribe.

Encampments and Dwellings

361 Small as the tribes were, their members were yet too numerous
618 to remain together for long at any one spot. As a rule they were
619 scattered over the country in smaller groups, each group consisting of a clan of the tribe, or even of some part of a clan. The older members of the clan, however, would always stay on at the headquarters of the tribal chief; and in this encampment the relative position of the different clans was strictly regulated by custom.

361 In the old days the main tribal encampment was in the form of a
417 great circle.[1] The whole was enclosed with a great fence of thorn, in
● 231 which were two gateways, one to the north, the other to the south.
618 Within this fence and round the circumference were the huts of the people, each hut facing inwards to the centre. The huts of the chief and the members of his clan stood in the western portion of the circle, facing east, and on either side of them were ranged in fixed order the huts of the other clans, the members of each clan living close together. The great open space in the centre served as a fold for the stock at night. Special enclosures were made for the calves and the lambs, but there were no enclosures for the cattle and sheep, which just lay in front of their owner's hut till driven out to pasture in the morning.

361 The old camping order of the clans has long since been given up,
592 but the order of camping of the families within the clan is still maintained in many instances. In any settlement of Hottentots may be found the huts of a number of men called by the same name and belonging to the same family group. These huts are ranged in order of seniority. The oldest brother with his wife, children, and dependents dwells furthest to the right, the youngest brother furthest to the left, as one stands, facing outwards, at the doorway of any hut. Near each of the brothers are grouped his immediate dependents, the married sons to the right, the oldest furthest to the right, the youngest nearest to the hut of the father, while on the left is any married daughter not yet removed to her husband's people and any widowed sister come home to live with him. Other dependents of various kinds are

[1] Hoernlé, *op. cit.*, 15–17, *passim*. For the Cape Hottentots, cf. Kolb, *Vorgebirge der Guten Hoffnung*, 109 and *passim*; Peter, *Klingbeersvan Suidafrika's*, 316 *sq.*; Sparrman, *Voyage to the Cape of Good Hope*, i, 195–7.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

342
415
231
192
137

TOPHAAR MUT UNDER GIRAFFE ACACIA

(See p. 191

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

Chapter X

SOCIAL HABITS AND CUSTOMS

Mode of Life and Subsistence

Daily Routine

The Hottentots in their independent condition derived their food supply from their cattle, sheep, and goats, from the game which they hunted, and from the smaller animals and wild plants gathered in the veld. In recent years most of them have lost their cattle, partly through purchase by other peoples, partly as a result of the wars through which they have passed; and in some cases they have taken to living round mission stations, where they practise agriculture in a small way by growing wheat, millet, maize, pumpkins, beans, and similar crops.

None of the independent Hottentots, however, ever cultivated the soil. They were dependent in the first place upon their herds and flocks for their well-being. Their life in consequence was nomadic.[1] They were always compelled to seek out pasture lands where they could find grass for their animals and water sufficient for their own wants and those of their herds. They therefore moved up and down the country in certain definite areas, following the grass and the water. Grass as a rule was more easily found than water, hence we see the different tribes laying stress upon the possession of waterholes, and otherwise taking little care to define their boundaries more closely. Their main encampments were situated along river banks or in the neighbourhood of springs and deep pools, and always in parts where grass grew most abundantly.

Even to-day the more independent Nama families still lead a nomadic pastoral life. As long as there is sufficient water and grass, a number of separate families may camp together; but when the available supply does not suffice, the people prefer to scatter, and wander away in smaller groups. In normal years their wanderings in their pasture grounds are regulated for time and direction by the experience acquired in the course of many years. In dry years movement is more urgent and necessary, and more families than

[1] Schultze, *Aus Namaland und Kalahari*, 253–4; Idem, "Südwestafrika," 208; Hoernlé, "South-West Africa as a Primitive Culture Area," 84.

2; Schapera K-4, 5 (no date) :910
FX13 Hottentot FX13
Nama

Live Stock

The unrestricted nomadic life of the Hottentots is occasioned primarily by the ever-present need of grass and water for their live stock. The domestic animals upon whose milk and flesh they depend so largely for their subsistence are cattle, sheep, and goats. The cattle seem originally to have been of the large, straight-backed, long-horned type (*Bos aegyptiacus*), still found among the native peoples in the Horn of East Africa. They have, however, become considerably modified through mixture with other breeds, especially those introduced from Western and Northern Europe by the Dutch and other settlers, so that the original type can no longer be clearly distinguished. The sheep were fat-tailed, with scraggy hair rather than wool, but here, as well as in the case of the goat, the type now also shows mingled characteristics, owing to intermixture with other breeds.[1]

It is a point of some interest, upon which Johnston comments, that the Hottentot root word for cattle, *gomo-*, may possibly be derived from the Southern Bantu *-homo*, while *kiri-*, for goat, may be the early Bantu *kuri*, *kudi*, and even the root *gu-*, for sheep, can be traced to a Bantu source. From this he argues that "obviously the goat first, then the ox and the sheep, were brought to them from the north by Bantu or Nilotic negroes".[2] This is certainly true of the goat, which was not originally owned by the Hottentots and only acquired by them quite late from the Bantu tribes with whom they came into contact.[3] We know, however, that within historical times at least the Hottentots at the Cape had cattle and sheep long before they came into contact with the Bantu. All their traditions, moreover, indicate that their pastoral mode of life was developed before their ancestors came south. Whether they acquired their domestic animals from the Bantu in East Africa is a more debatable question. In the absence of definite historical evidence, the argument from philological resemblances may seem plausible. It must be remembered, however, that cattle and sheep as domestic animals were introduced into Africa by the Hamites, from whom even the Bantu got them[4]; and the undoubted Hamitic

[1] Schultze, *Namaland und Kalahari*, 153-4, 163; von François, *Nama und Damara*, 173, 184-5, 268.

[2] "Man and Nature in South-West Africa," *Nature*, lxxvii (1908), 386.

[3] It may be noted in this connection that the usual Hottentot name for the BaChwana is *Mirina*, i.e. goat people.

[4] Cf. Ankermann, *Herkunft und Wanderungen der Hamiten*, *Archiv für Anthropologie*, 1910, *passim*.

2: Schapera E-4, 5 (no date) 1930
FX12 Hottentots FX11
Name

affinities of the Hottentot languages would therefore incline one to look for a direct Hamitic influence in respect of the domestic animals also. A more careful historical study of the domestic animals of Africa than has yet been made is, however, necessary before this question can be settled. Any conclusions advanced without adequate historical support can only be regarded as hypothetical.

In the early days of the European settlement at the Cape the Hottentots were extremely rich in cattle. Van Riebeeck, the founder of the Dutch settlement, states, for example, that at times the land around Table Bay was so thickly covered with cattle as with grass—an exaggeration which must have had at least some substantial basis. And in 1661 the Namaqua chief Akembáis, living along the Olifants River, was described as having no fewer than 4,000 head of cattle and 3,000 sheep in his kraals.[1] In course of time the tribes bordering on the Dutch settlement gradually lost their herds through barter with the Europeans, but even in the first decades of the nineteenth century herds comprising hundreds of cattle and sheep were by no means a rarity. Ultimately, with the steady expansion of the Europeans, the Hottentots in the Cape became dispossessed of both their cattle and their land, and their pastoral life was perforce abandoned for one of service with white farmers. In South-West Africa the Namaqua remained a predominantly pastoral people until after the rebellion against the Germans, when the tribes were no longer allowed to keep "great stock", i.e. horned cattle, and only a limited number of sheep and goats. Here also the great majority of the people are now servants in the employ of the Europeans and no longer live independently with their herds. The old pastoral life has fallen more and more into decay, and at the present time is still practised by only a small proportion of them.

Every family among the independent Hottentots usually has its own cattle, sheep, and goats. There are no common herds, although as a rule the families living together will pasture their animals in common. Everybody knows the animals he possesses, so that confusion is hardly likely to occur. The tendency noted by Schultze for a man to collect animals of the same colour, even bartering stock with others towards this end, probably renders discrimination still easier. Schultze mentions also that cattle are marked in special ways by cutting, perforating, or lopping the ears, but he does not state whether each owner has a distinctive mark of this sort. Nowadays each ox and cow

[1] Godée-Molsbergen, *Reizen in de Kaap*, i, 56.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

is generally given a name of Dutch origin, to which it often answers; formerly cattle were designated rather according to their colour or physical development. Schultze records nineteen such terms in use among the Namaa for horned cattle, six for goats, and three for sheep.[1]

Cattle may be acquired in several different ways. Every child in a wealthy family may have some animals set aside for it soon after birth, and a portion is usually given at marriage, both to sons and to daughters, while a man's herds are also divided after his death among his heirs. Cattle may further be acquired by means of barter with such objects as milk pots and weapons, and in recent times also European trade goods. Wanderer mentions the case of a wealthy cattle-owner known to him among the Bondelswarts, who laid the foundations of his prosperity by the manufacture of wooden milk pails which he bartered for cattle. We know also that cattle-raiding, both among the Hottentots themselves and on other peoples, such as the Ovaherero, was a common practice in the past, but we have no definite record as to how cattle obtained in this way were divided.

Service with Europeans in order to obtain the means of purchasing cattle was common already in Kolb's time, and is possibly the principal method employed nowadays. Another common method, in use among the Hottentots themselves, is the herding of another man's cattle in return for part of the increase. A wealthy cattle-owner will place some of his stock under the care of an impoverished tribesman, allowing him to use the milk for his own nourishment and to claim half the increase. With good management a herdsman can in a few years acquire quite a respectable herd of his own in this way. Even young boys will hire their services to cattle-owners, receiving at first an annual payment of one or more sheep or goats, according to the size of the herds under their care, and acquiring later the right to half of the increase. A good herdsman generally remains with his master for life, even although he has accumulated some stock of his own. This is looked after by his children or his relatives, while he himself becomes the chief herdsman of his master.[2]

The milk of their cows is the staple article of diet with the Hottentots. The milking is done by the women and girls, and only

[1] Op. cit., 164–7.
[2] Wanderer, "Ueber das Recht der Namaa," 677–8; Kolb, *Vorgebirge der Guten Hoffnung*, 78–9; Tindall, *Grass Namaqualand*, 42.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

233 morning and evening milking. The bigger lambs, weaned by rubbing the udders of the mother with dung, go with the flock, and so do the rams.

231 The goat is nowadays the principal source of milk supply to the 242 poorer Hottentots, and is also the principal slaughter animal. In both respects it has quite superseded the sheep, which is now of little [231] importance in Hottentot life. Its milk is rarely used, while its wool is valued only in the skin, used largely for making karosses. Its meat, however, is preferred to that of the goat, the fat of the tail being particularly relished.[1] It is interesting to note that the goat is never used in ceremonial meals, if it can possibly be avoided. This is all probability, suggests Mrs. Hoernlé, is due to the fact that it is not one of the original domestic animals of the Hottentots.[2]

231 The value placed upon their domestic animals by the Hottentots is reflected in the ceremonial life of the people. We have already noted, for example, how in the remarriage ceremonies the bridegroom, after his seclusion, must sprinkle the cattle and sheep with water before he is again allowed to go among them as usual; how menstruating women and others in the condition of *!nau* must abstain from milking, and afterwards be ceremonially reintroduced to it; and how girls passing through the puberty rites are conducted round the kraal in order to touch the male animals and confer potency upon them. In all these and similar rites we see the expression of the belief that the well-being of the stock depends upon healthy conditions being maintained in the community. Any breach with the traditions of the past, any toleration of slackness in carrying out the restrictions established for all contingencies in the life of the people, is bound [283] to affect the stock adversely. Great care then is taken to keep all pollution from the cattle kraal, and the animals are included in any lustrations or other purification ceremonies that take place. We [282] have also noted the use of female cattle and sheep in the important sacramental meals of the people, and there are in addition, as we shall see, certain occasions on which such animals are sacrificed directly to the tribal deities.

231 Kolb further describes two ceremonies among the Cape Hottentots 182 specially connected with the live-stock.[3] The one takes place when the sheep are seized with distemper. As soon as the outbreak is noted, one of the old men is specially selected to slaughter a healthy sheep every day for three days in succession. The meat of this

[1] Schultze, *op. cit.*, 262–4. [2] "The Conception of Isaus," 73. [3] *Op. cit.*, 62–2.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

animal is eaten by the old men, the young men are given the blood and the entrails, and the women feed upon the broth. After the meal each group apart spends the rest of the day and the following night in singing and dancing. "These are acts of atonement for their offences against *Gounja*, and which they trust will render *Gounja* propitious to them and their cattle." If the distemper ceases after this ceremony, the people become wild with joy, believing that "*Gounja*" is pleased with their offerings. But if it does not immediately cease, they either lay the blame upon the sacrificer or suppose that their offerings were not good enough. Another old man is then selected and the ceremony repeated in the same way, fatter sheep being slaughtered. Or else it is decided that the sheep have caught the disease from some ill quality of the pasture; and if this opinion prevails the settlement is immediately removed elsewhere.

The other ceremony consists in driving the sheep at certain times through the smoke of a fire. Early on the day determined upon, the women milk the cows and bring the milk to the men, who must drink it all. The women themselves may not drink of it, nor even spill any drop, lest the whole procedure prove ineffective. When it has all been consumed, some of the men go to bring the sheep together to the place where the rite is to be performed, while others busy themselves in preparing the fire. This is made in the open, and thickly covered with green branches, so that a dense cloud of smoke is produced. When the sheep then come up, a number of men range themselves closely in a long row on both sides of the fire; and the animals are driven through this lane. As soon as one has been forced through, the rest follow, jumping over the fire and passing through the smoke. Great jubilation is raised when everything has passed off successfully, for it is believed that now all will be well. The explanation Kolb claims to have received was that this custom originated in the fear that predatory animals, especially wild dogs, would come among the flocks and work havoc. To prevent this occurring, said his informant, the sheep are driven through the smoke, for as long as its smell clings to them the dogs will keep away. Long experience had taught the ancestors of the people that this measure effectively protected the sheep, and it was therefore still kept up among them.

This particular ceremony does not appear to have been noted by any other writer, and it is difficult to decide how far Kolb's

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

description can be called upon. The annual rain ceremony of the Naman, as we shall see, offers certain points of resemblance to it; but as there are also very considerable differences of detail the two ceremonies cannot be reconciled, unless we assume that the greater part of Kolb's description is either erroneous or, a criticism sometimes but not always justifiably advanced against him, fictitious.

In addition to cattle and sheep the Hottentots have from the earliest historical times also kept dogs. These are described by Schinz as of medium size, with short hair, long snouts, and drooping ears, and apparently allied in race to the Pariah dogs of the Near East. They are useful about the house and protect the cattle from wild beasts. They are easily familiarized with the herds by means of milk. They are also employed in the chase, especially against the jackal and hyena. They do not seem to be specially valued, however, and are never cared for properly.[1]

From the Europeans the Hottentots have acquired the horse, which has now almost wholly superseded the ox for riding purposes. Fairly early in their old wars and raiding expeditions the horse already played an important rôle, and nowadays it is still largely used in hunting. Many of the horses, like the oxen, are allowed to range freely in the veld, where they generally keep to some favourite pasture ground. The fountain at the encampment is usually, however, the only place where they can drink for many miles round, and if wanted at any time they are easily caught when coming every other day or so for water. Or, should they not come to the fountain, as sometimes happens after rains have fallen and they can drink in the veld, their resort is generally known, and one man mounted can drive the troop home to the encampment. Mares in foal are carefully guarded, and are usually kept at night in the kraal, as a protection against the leopard and other wild beasts.[2]

Hunting and Fishing

Weapons and Methods

262. As the Hottentots rely upon their herds mainly for milk, cattle are seldom slaughtered for food, save on festive and ceremonial occasions, although all that die a natural death are eaten. The greater part of their meat supply the people obtain by hunting and

[1] Schinz, *Deutsch-Südwest-Afrika*, 90; Schultze, op. cit., 468.
[2] Schultze, op. cit., 467; Rüdebusch, op. cit., 84.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

cows, calves and barbed spears, and beautiful skin karosses, which they exchanged for cattle. The regular price for a good milch cow, for example, was eight spears, an axe, an adze, a bag of tobacco, and a bag of daggas, while for a bull or an ox the same objects, but only five spears, were given.[1] Similarly the Namas further north bartered cattle with the Ovaherero for iron heads and weapons, and with the Bergdama for copper rings and beads,[2] while in more recent times they exchanged blankets, knives, tobacco, coffee, etc., with the Namib Bushmen for ostrich feathers, ostrich eggs, horns, and skins.[3] Nowhere is any mention made, however, of regular traders among the Namas themselves.

From the time of their first contact with the Europeans trading relations between the two peoples were also developed. The ships calling at Table Bay were ever in need of fresh meat, and this they obtained from the Hottentots in the form of cattle and sheep, giving them in return chiefly copper, iron, and tobacco, but also alcohol and other objects. In the early years of the Dutch settlement, e.g. a cow could be obtained for 3 lb. of copper plate and some tobacco, a sheep for 1 lb. of copper plate and tobacco, and a lamb for ½ lb. of copper wire and tobacco. In time indiscriminate barter for copper, trinkets and tobacco had so impoverished the local groups of Hottentots that there was little cattle to be had, and as a supply of meat was absolutely necessary to the settlement, especially for the ships calling at the Bay, exploring parties were regularly sent inland to barter with the more distant tribes. In the long run, in spite of abortive cattle raids on European farmers, the herds of the Hottentots steadily decreased, and this, together with other factors, completely broke down the tribal organisation of those groups which had not saved themselves by withdrawing into the interior. It was only by entering into the service of the whites that these detribalised Hottentots were able to secure a livelihood.[4]

The general effects of contact with the Europeans on the material culture of the Hottentots may rapidly be glanced at. First there was the substitution of European goods for native products. The white man brought with him new articles of various kinds, many of which appealed to the Hottentot. At first personal ornaments, such as

[1] Peres and Morais, *op. cit.*, 13; Wikar, *op. cit.*, 121.
[2] Wikar, *op. cit.*, 97; Van Reenen, in Cordes-Middelburgen, *Reisen in Süd-Afrika* II, 147; Burrow, *Travels in S. Africa*, I, 305–7.
[3] Tenis, "Buschleute der Namib," 146.
[4] Schreiner, *op. cit.*, 325 *sqq.*; Walker, *History of S. Africa*, 38, 40, 42 and *passim*; Hodgson, "The Hottentots in S. Africa," *passim*.

known in Inuit as that anyone can come in"). The girl is now ready to receive visits as an [88]
Angajo, that is, a young unmarriageable woman. All her relatives and friends pour in, [49]
each one with some present of beads, or earrings, or silver fancy. A great deal of this is
tossed only and is returned later. The girl shines with clean, well-greased skin. She
is anointed all over with the oily which she and her girl friends have ground. Her face is [30]
painted in various patterns with *kanga* and *igumak* ("ground white stone"), and her
body is loaded with her presents. Then it is that the little boys, even up to sixteen years
and more,* come into the hut from which they have up to now been excluded, and go in
to the newly made *Angajo*. She takes her *tarse tau* ("powder puff") full of oily and rubs
their testicles (*erkertet*). This ensures fertility and is at protection against sexual diseases. [842
The full expression for this custom is *tarse tau ja ingarpa* ("to rub gently with a powder 751]
puff"). Nowadays the saying is that until the boys have been rubbed, it is too dangerous
for them to eat any of the meat prepared by the girl, and the younger men especially go
eagerly in, so that they may join in the feast. Some of the youths, according to Hannah,
prefer to go without the meat, and none of my informants had ever seen grown-up men take
part. It looks as though the custom were gradually dying out.

The hunting reaches its climax on this day. Female animals, both cows and heifers,
are killed, cooked, and eaten. It is interesting to note that the goat is never used in these [231 ●
ceremonial meals, if it can possibly be avoided. This is probably due to the fact that [171]
originally the Eskimoans owned no goats, and only acquired them quite late from the
Russian fellow with whom they came in contact.

Towards evening the girl's friends enter the hut to fetch her out. She must leave the [881
hut by the special door which has been made for her at the back.† Her friends surround [535
her, and for a time try to keep her from the view of the youths, for she is very shy. The
youths start the reel dance, and the girls dance round them with the *Angajo* in their
midst. Gradually the youths get to the side of the girl and choose her as a partner, and in
the end her shyness gives way. In these Eskimoan dances the men form the inner ring,
the women the outer one, and every now and then there is a change of partners somewhat
like the English game of *Jolly Miller*. During the dancing the *Angajo* throws oil over the
men and boys as she runs them. This is supposed to bring good luck. The dancing lasts
often right through the night, and when it is over, the final round of rites begins, reintro-
ducing the girl to her daily tasks, freeing her, as it were, from the spell under which she
has been living.

The old lady must accompany the *Angajo* in all these rites, but often her friends go [881

* According to T. Hahn, in olden days, all but extremely old men took part in this ceremony. Cf. also L. [177]
Schultze, *Aus Hausland und Kulturleben*, Jena, 1907, p. 286.

† A weapon is also taken out by a special door made for the purpose at the back of the hut.

4: Hoernlé E-5 (1912-1913)1925
FX13 Hottentot FX13
Nama

occupies approximately two fifths of this area. In the past the northern limit of the Nama was indefinite until the pressure from the north by the Herero became serious, and certainly since the early part of the last century the Nama have been chiefly concentrated in the area of Great Namaqualand. This country is a high level plateau, or tableland, with an average altitude of 3,500 feet above sea level. Along the coast there is a strip of absolute sandy waste, of varying width but averaging about 35 miles across. The country rises rapidly from the coast inland, and the central tableland is cut off from the desert strip, or Namib, by a plateau range of sandstone formation running from north to south with an average height of 4,500 ft. The northern boundary is formed by the Awas mountains, a rugged mass of primary formation rising to a height of 7,200 feet above sea level and forming the watershed of the country. The rainfall over the whole area is extremely small, averaging from 4 inches in the south to 12 inches in the north. The country is, then, on the whole a barren plain with sparse vegetation and little permanent water. Yet after a season of sufficient rains it becomes a waving sea of grass, admirably suited both to cattle and sheep.

Such is the home of the nomadic pastoral Nama who originally owned great herds of large-boned, long-horned cattle and flocks of fat-tailed hairy sheep. Before the coming of the missionaries these people wandered about from fountain to fountain, seeking pasture for their stock. Large permanent fountains, or pools in river beds were claimed as their property by the different groups, rather than areas enclosed by definite territorial boundaries.

There are at present in the Protectorate, besides remnants of the various groups of the Great Namaqua with which this paper is mainly concerned, remnants of other groups who came in from the south of the river in the early part of the nineteenth century, when the general movement of the Hottentot peoples was away from the white settlements. These incoming groups spoke practically the same language as the Nama groups; indeed, the language throughout the area is very similar, so that one can hardly even speak of dialects, though undoubtedly there is a slight difference of vocabulary in the widely separated groups and, in some cases, a slightly different intonation.

Baskets
are made from suitably flexible roots and twigs. To-day [334]
they still accomplish great feats in the preparation of skins of 281
animals for domestic purposes. Hides are dressed according
to a method inherited from their ancestors, the pieces of skin
being put together in dainty and many-coloured patterns,
which are sewn together with sinews of the animals.

In this way some form of home-industry has been developed [335]
in many a family, and so these skins are bought by Europeans 339
they contribute towards its maintenance.

From their early youth the daughters help their mothers [343]
in domestic duties, and without any special training, adapt 345
themselves to all sorts of labour, implicit in the management
of a Nama household.

4. The main task is to attend to the cattle farming. As 231 ●
nomads in earlier times they lived chiefly on the milk and
meat of their cattle and there were rich people among them
too; for old documents tell of a certain cattle-owner who [334]
possessed as many as 4,000 cattle and 2,000 sheep. Even up
to the present day each family tries to rear some goats, sheep
and, if possible, some cows too. All do not succeed, of
course, in becoming well-to-do, whereas others own large
herds. The Nama is not so keen on rearing cattle as on
rearing sheep and goats. There is a simple reason for this. 231
A Herero of the old type is satisfied with curds and whey and 262
only enjoys meat if he has had luck while hunting or when
an animal belonging to his herd has met with an accident
on the pastures; but the Nama is not so simple in his needs;
he wants to eat meat. As in a hot country, like South West,
meat putrefies very soon, it is more effective for a family to
slaughter a sheep or a goat so as to provide just enough
meat for a day's need. White settlers also keep a flock of
goats in order to satisfy their daily desire for meat, for
cattle are not only too valuable but yield too much meat at a
time.

In spite of this they always had rather small herds of 231
cattle in earlier days, principally in order to have riding 442
oxen and pack-oxen, as without these a nomadic life would
have been almost out of the question because not only the
men but the women rode on oxen during their long
migrations; besides the poles and matting for the construc-
tion of their huts as well as their furniture had to be con-
veyed by means of pack-oxen. The Nama also possessed
horses and used them for riding purposes. Fairly early and
in their old wars and pillaging expeditions horses played a
great part. The dog, however useful as watching over the
house and assistant in the hunt, is never cared for properly.

5. The Nama has always considered himself to be a master 461
and he has always deemed labour beneath his dignity. His 357
weak limbs and delicate physique disqualify him for hard
work so that wherever possible they employ herdsmen and
domestic servants, and Bushmen, Bergdama and even Herero

6: Hoernlé E-5 (1912-1913)1923
FX13 Hottentot FX13
Nama

THE EXPRESSION OF THE SOCIAL VALUE OF WATER AMONG THE NAMAN OF SOUTH-WEST AFRICA.

BY

MRS. R. F. A. HOERNLÉ, B.A. (*née* MISS A. W. TUCKER).

Read July 13, 1923.

312 231 It seems hardly necessary to emphasise, before a South African audience, the importance of water in a country like South-West Africa, the home of the Naman. They are a pastoral people, to whom "God gave cattle as their grass," as one of them put it to me, so that a good supply of fodder and water are the two essentials of their existence. Grass is often easier to find than water.

133 132 231 When Moffat, over a hundred years ago, inquired of a traveller in South-West Africa what the country was like to which he was journeying he was told: "Sir, you will find plenty of sand and stones, a thinly scattered population always suffering from want of water, on plains and hills roasted like a burnt loaf, under the scorching rays of a cloudless sky." That is a pretty good description of the country in the south which is the home of the Naman, in its normal condition, yet it only wants a few regular showers of rain to convert it into a veritable sea of grass, such as it is now after the wonderful season of rain that is just finished there. Grass there is enough for animals, wild and tame, for at least three years to come, yet long before that time much of it will have become inaccessible, or would have done under primitive conditions, because it will be too far removed from the nearest available water. Ten years ago, when I was travelling through the Richtersveld in a season of great drought, we came upon secluded spots where there was grass in plenty, which was still nourishing enough in spite of the fact that it was dry, yet the natives were creeping miserably along the rugged banks of the Orange, feeding their animals on the quick grass at the edge, for they did not dare to move away from the precious water. This sort of experience makes one realise vividly that it is water which must be the first thought in planning any settlement, or in deciding on any trek, and the quantity of water available will determine the numbers which can settle at any one spot and the length of time during which they can stay there.

312 361 731

NOTE.—It has not been possible to indicate the tone of the Hottentot words in all cases where it was necessary, owing to typographical difficulties. Also, it was not possible to indicate a nasalized u for the same reason.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

children affected with snuffles or coryza. In some cases it is applied over the whole body. The name of the ostrich egg shell is aboo P/nooroo.

Many bushes have interesting non-medical uses. Guaap, *Stapelia filifera*, a cucumber-like growth, is used as a thirst quencher; Vaarkies blaar is used after the eating of the flesh of animals that have died of anthrax, not as the Kafirs use certain shrubs to prevent the disease, but as an application to the boils that subsequently appear. Yet in 1923 several Bastards in Bushmanland died from the effects of eating anthrax-infected meat. L/kau D/han, the fleisch-bosch or meat bush, has hard twigs with thick fleshy leaves, and is so named by the Dutch because the Hottentots used it as a support for meat after slaughtering to keep it off the sand, the reason for the choice of this particular bush being that, though in contact with the meat, it did not taint it. The P/abee, or fluities-bosch, the flute bush, was stripped of its bark to make a species of pipes of Pan, when no reeds were obtainable. It is never used now, and only the name survives to keep alive the memory of the Hottentot reed dances.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

After the conclusion of all these festivities, the chiefs were presented with red coral beads, copper sticks and copper plates, and each one in addition with a roll of tobacco. But the common Hottentots had to remain content with the entertainment just described. Then, after some had slept for the night in the Fort, they all again went away together, except for the above-named Harry, who remained there for another three or four days. This Harry also speaks a little English, which he learned through intercourse with the English at Bantam in India, where they have a fortress to which he sailed from the Cape in an English ship;[284]) but returning again later on to the Cape, he once more rejoined his people.

Cochoquas or Saldanhars.

The Kochoquas[285]) are called Saldanhars by our countrymen, because they have always dwelt mostly near and in the valleys of Saldanha Bay, eighteen miles north-west of the Cape. They are settled in fifteen or sixteen different villages, about a quarter of an hour's distance from one another, and all told inhabit four hundred or four hundred and fifty huts. Each village consists of thirty, thirty-six, forty or fifty huts, more or less, all placed in a circle a little distance apart. The Saldanhars for safety keep their cattle in the centre of the village (at night). They own a large collection of cattle, well over a hundred thousand in number, and about two hundred thousand sheep, which instead of wool have longish coloured hair on the body.

All the Kochoquas or Saldanhars are under a chief or king with the title of *koehque*, which means a king of the nation of Hottentots living up to within about fifty miles from the Cape, such as the Gorachouquas or Tobacco Thieves, together with the Goringhaiquas or Capemen,

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however, do not always remain in one spot, but move about from one place to another for a change of pasture" (*Letters desp.*, iii, 240). Elsewhere he speaks of them as having "cattle like grass on the field" (*Letters desp.*, iii, 93). They consisted of two divisions, one under Oedasoa, the other under Gonnoma; and it is evident from the records that on occasion these divisions acted independently of each other (e.g. D., June 20, 1659). Oedasoa claimed to be "paramount chief" of the Kochoquas, Chariguriquas, and the Peninsula tribes already mentioned (D., Dec. 1, 1661). The main headquarters of Oedasoa was near Mosselbank River, on the west of Paardeberg, and that of Gonnoma on the Berg River near the modern Riebeeck Kasteel; but they often wandered far away, even much beyond the pasture-lands of the tribe next to them (Maingard, *S. Afri. J. Sci.*, xxviii, 495).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

They
subsist, close to the Kochoquas or Saldanhars, upon very fine cattle, their only hope and trust, considering that in the dry summer time they have nothing else upon which to live.

So much of the Hottentots named Gorachouquas, Goringhaiquas, Goringhaikonas, Kochoquas, Great and Little Karichuriquas and Hosaas, who are found close to the Cape. Further inland are the Chainouquas, Kobonas, Sonquas, Namaquas, Houtaquas and Hankumquas, although some do not include the Kobonas among the Hottentots.[34])

CHAINOUQUAS.

The people named Chainouquas[35]) in the local vernacular are at present withdrawn fully three months' journey inland, huts, women, children, cattle and all; and dwell, according to the statements of the other savages, very near to the country of the Kobonas. They do not number more than about four hundred people, but are rich in cattle.

The Chainouquas are under a chief named Sousoã, an old man, who had two wives, both now dead. He has a son, Goeboe, whose right leg was stamped upon and crushed by an elephant, with the result that owing to putrefaction he cannot now use it at all. When the Chainouquas break up their villages, this Goeboe has to ride on an ox, on to and down from which he must be lifted. His wife is named Kamisoã. The clothing of Chief Sousoã is a fine leopard skin, with the spotted and more attractive side turned in, while the unsightly fleshy surface, well greased according to local custom, faces outwards.

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way for them, and come to greet the king with presents of cattle, etc., to show the obedience they owed to him" (D., Sept. 21, 1660). About 1666 the Chainouqua began to be called Soeswas, Soesequas, Soeswaquas, etc., by the Europeans, though the old chief Sousoa, from whom the new name was derived, had died in 1664 (Theal, *op cit.*, 155; D., Feb. 25, 1664). In 1672 two leading men of this tribe, "on behalf of their minor chief Dhouw", ceded to the Dutch "the district of Hottentots Holland adjoining the Cape, with all its lands, streams and forests, together with False Bay . . . in return for merchandise amounting in value to £800. The goods actually transferred were worth no more than £6 16s. 4d. (Theal, *op. cit.*, 200-201). The principal Cnainouqua centres were at Knofflock's Kraal R., a tributary of the Palmiet R., at Bot R., and at Tigerhoek (Maingard, *S. Afr. J. Sci.*, XXVIII, 498-6).

A [i.e. the Great and little Karichuriquas and Hosaas.—Ed.]

S: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
NAMA

Des zelven jaers wierden ten zelfsten einde weer dertien lief-hebbers uitgezonden, die den viertienden van Slacht-maent uit-trokken, en des volgenden jaers, den dertienden van Sprokkel-maent, met hun twaelven, (want een was 'er verminkt, en jammerlijk om hals geraekt door eenen olifant) wederkeerden, met verslagh, van over de hondert mijlen in 't lant geweest te zijn, zonder eenige *Namaquas* te kunnen vinden; maer wel, ontrent de woon-plaets der *Namaquas* van verlede jaer, een negerye van de Hottentots, genaemt de grote *Karichuriquas*, die hen wisten te zeggen, dat de *Namaquas* heel verre, en diep te lande waren ingetogen, en dezen jare geen kans waer dezelve t'onderhalen. Zulx deze en voorige lant-tocht om gout, vruchteloos quam uit te vallen.

De *Namaquas*, volgens ondervinding der onzen, zijn luiden groot van gestalte, byna als halve reuzen, sterk van volk en rijk van kinderen.

Daer zijn vele bokken, van een zelve gedaente, gelijk hier in Hollant, desgelijx schapen, die zy van de *Brygoudiis* handelen, daer zy by duizenden zijn.

Men heeft 'er ook veel groote kalbassen in 't wilt, daer zy hun melk in bewaren.

Het vrouvolk is schoon van leest, en welgestelt van leden.

Zij gaen alle met bereide beeste-vellen om 't lijf geslagen, doch niet zoo smerigh, gelijk na by de kaep.

Deze vellen zijn verçiert met vele en glase Kambaysche kralen, die zy van de Portugesen diep in 't lant, ontrent de plaetsen van *Monomotapa*, *Kortada*, *Bellugarins*, &c. tegen hun vee verruilen.

De mans-perzonen hebben een plaet, gemaekt zeer kunstigh van olifants tanden, voor hunne schamelheit gebonden, en een ronde ringh van de zelve tanden, aen den eenen arm, desgelijx veel kopére ringen.

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44) Soon after the return of Cruythoff's expedition, another party under van Meerhoff was sent out to induce the Namaqua to come and trade at the Fort. It left on March 21, 1661, and returned on April 23, having gone beyond the limit attained by its predecessor but failing to reach the Nama chief (D., April 23, 1661). A further expedition was accordingly sent out on Nov. 14, 1661, under Pieter Everaerts, which, as mentioned by Dapper, returned Feb. 13, 1662. The journal of this expedition is appended to the Dagverhaal entry of the latter date, and is obviously the basis of Dapper's brief account of its progress.

45) Dapper's description is based mainly on Meerhoff's journal of the first successful expedition, but has some additional details probably obtained orally from other members of the party.

46) Van Riebeeck says: "Their king had sent the commander (of the expedition) a small goat, the first that we had ever seen in this country, regarding which goat they had spoken a

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

In the same year thirteen volunteers were again sent out for the same purpose.[44]) They set out on the 14th November, and on the 13th February in the following year twelve of them returned, for one was unfortunately mutilated and killed by an elephant. They reported that they had been over a hundred miles inland, without being able to find any Namaquas; but that, near where the Namaquas had camped the previous year, they had come across a settlement of the Hottentots named Great Karichuriquas, who told them that the Namaquas had trekked very far inland, and that there was no chance this year of reaching them. Both this and the previous expedition for gold thus turned out to be fruitless.

The Namaquas, according to the discoveries of our countrymen,[45]) are people of big stature, not far from gigantic; strong in numbers, and with many children. They own many goats, of the same appearance as here in Holland, as well as sheep, which they barter from the Brygoudys, who have them in thousands.[46]) There also many large gourds are found growing wild, in which they store their milk.

The women are beautifully formed and with well-proportioned limbs. They all go with dressed animal skins fastened round the body, although not so greasy as at the Cape. These skins are decorated with many Cambayan glass beads, bartered for cattle from the Portuguese far inland in the districts of Monomotapa, Kortada, Bellugarins, etc.[47]) The men bind a plate, very artistically made of

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great deal whisperingly before they gave it" (D., March 11, 1661). Van Meerhoff simply says: "Towards evening the king's son brought us another sheep and a young goat, which we were obliged to accept." It is evident from van Riebeeck's statement that none of the Cape Hottenots at this time possessed goats. The Naman obtained their goats (not their sheep, as stated by Dapper) through barter with the BaThlaping, a Chwana (Bantu) tribe, whom they called Birina (Biriqua, Briqua, Bryckje, etc.), i.e. goat people (from biri-, goat).

47) In the "Instructions" drawn up for the party which left for "Monomotapa" on Nov. 11, 1660, under Jan Danckerts occur the names: "Cortado, on the river Infante, situated about 40 Dutch miles from the sea shore, and about 110 in a north-easterly direction overland from this . . . thence, further N by E, about 40 miles further, is situated, besides other places on either side, a town named Belugaris, on the river St. Lucia" (D., *ut cit.*). The idea that the Namaqua traded with the Portuguese was suggested to van Riebeeck by a message from the chief of the Great Charichuriqua sent through Meerhoff (D., April 23, 1661); there is no concrete evidence to support it. *Cambay*, the chief town of the State of Cambay, province of Gujárat, Bombay Presidency, was in the 17th century a noted centre for the manufacture of agate cups, beads, etc.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

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ever been at the Fort. They came there with the chief of the Chainouquas to barter some cattle and sheep, and then immediately went back home with him.

[231]
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The Heusaquas are rich in cattle. Moreover they alone (for none of the other Hottentots in this country plant or sow the ground) also support themselves by planting a certain powerful root which they name *dacha*[53]). This they eat to become drunk, although they also sometimes mix it with water for drinking. Whenever the eating or drinking of this root affects their brains and makes them giddy, they behave like crazy and senseless people, performing all sorts of strange gestures and wonderful grimaces. In the midst [302 824] of this hullaballoo the women come and strew over their heads a finely-stamped and ground herb named *boggoa*[54]). This herb, which is yellow and has a powerful odour, grows in great abundance in clusters on the rocks of the mountains. It is gathered by the men and prepared by the women.

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Close to the Heusaquas are the Hankumquas[55]), rich in people and cattle. They have however never been to our countrymen at the Fort.

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The Heusaquas are especially clever in handling young and old lions, which they know how to catch in snares and tame, like dogs, with a collar round the neck. They even set out for war with lions which they have long had and completely tamed, and in this way are able to set the enemy to flight without encountering any resistance. This may seem strange to many readers, but is nevertheless actually the practice amongst them[56]).

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was known of them in 1662 is summarized by van Riebeeck as follows: "These Hancumquas, as we have always been able to understand, must be the greatest and most powerful of all the dirty Hottentoo tribes, living like all the others in huts of matting, but of a much larger size. They live permanently on the same spots, where they plant dacha. The chief of the tribe seems to be the paramount chief over all the Choequees or Kings" (*Letters desp.*, iii, 242). Later explorers did not succeed in discovering the Hancumqua, unless, says Maingard, we are prepared to identify them with the Inqua, ruled over by Hykon, "who might, by inaccurate reporters, have been quite conceivably given the name of Hykonqua, or the men of Hykon" (*op. cit.*, 492). (On the Inqua, cf. Schryver's Journal, ed. by E. E. Mossop. V.R.S. 12.) 619

[56]) Another exaggeration. The official records speak merely of "a certain nation, of whom the Emissary from the Heusaquas said that they keep the lions so tame and use them as we do dogs" (Letters desp., iii, 242). This emissary, when questioned by van Riebeeck, "told us many wonderful things which he would make us believe, but time will be our best teacher". Nothing is said about the use of lions in war. (D., Feb. 11-12, 1661.)

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

SUBSISTENCE.

The Goringhaikonas or Watermen close to the Cape do not have cattle like the rest, and accordingly live by catching fish, which through poverty they trade to our countrymen for bread and tobacco. Most of the others do not know how to fish, nor have they any vessels to use on the sea. Similarly all their journeys by land take place on foot when they wish to change their camp or visit their friends. Instead of horses they have big oxen, on which they transport their shelters and goods from one place to another. They lead and guide the oxen by means of a small stick passed through the nose like a bridle.[74])

The Kochoquas or Saldanhars all maintain themselves by animal husbandry. They have over a hundred thousand horned cattle, all fine beasts, and about as many sheep again, which instead of wool have longish coloured hair. The Little and Great Karichuriquas and Hosaas, like their neighbours the Kochoquas, live on an abundance of fine cattle. This is their one hope and trust, for all these people have nothing else than their cattle on which to live in the dry summer time; but in the winter, which as already mentioned is also the rainy season, certain little roots, their usual food, grow in the ground. None of all the Hottentots cultivate the soil, save only the Heusaquas, who support themselves by planting the root *dacha*.[1/4]

Many of the Hottentots, especially the Goringhaiquas or Capemen, hunt as a means of livelihood. Hunting among them is conducted as follows: whenever at night they hear any wild animal, be it elephant, eland, rhinoceros, leopard, buck or horse, then all the able-bodied men rush out, shouting or clamouring loudly, so that the animal retreats out of fear. But if any beast of prey appears in the daytime, then all who can bear arms, even as many as two or three hundred, each armed with a couple of assegais, rush out shouting and screaming violently, and proceed to surround the animal. They keep this up until it attempts to flee back out of the undergrowth, when everyone must

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you should, upon one pretence or another, decline supplying it." (Moodie, *Record*, 291.)

74) Even within quite recent times young oxen were trained by the Hottentots to carry burdens or to be ridden. The pack-oxen were used for carrying the mats and poles of the huts, together with a few household utensils, bound on securely with riems. The riding-oxen were generally guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit (Schapera, *op. cit.*, 297).

1/4 [The author is mistaken; see note 53, p. 40, cat. 116. – Ed.]

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

"give Hottentot a crust of bread". In their language, also, *kahou* means "sit down"; *bou*, an ox; *ba*, a sheep; and *kori*, iron. All or most of the Hottentots living close to the Fort, like the Gorachouquas, Goringhaiquas and Goringhaikonas, now also speak Dutch, owing to their daily intercourse with our countrymen, just as some who have been with the English in Bantam can stammer out some broken English.

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TRADE.

They have no great inclination towards trade, nor do they have any traffic with other foreign peoples. Linen, wool, mirrors and bells were formerly not valued by them, but iron was, while those at Table Bay preferred copper, their principal ornament. Our countrymen who journeyed to India in 1595 under the leadership of Jan Jansz. Molenaer bartered from these people a fine ox for a bad bill-hook; two oxen and three sheep for an iron staff weighing 70 lbs., broken into five pieces; three oxen and five sheep for a crooked knife, an axe, a shovel, a short iron bolt, and some pieces of iron; and one sheep for a knife[82]). But today, grown wiser through intercourse with us, and led to this also by the abundance of such articles, they value their livestock far more highly; so that the old simplicity is no longer found amongst them. The favourite and most desired articles for which they are now willing to exchange their cattle are tobacco, brandy, beadwork and copper. The latter they particularly want, and the more yellow it is the more desirable. One can still obtain two cows for four pieces of copper, each as big as the palm of the hand; but nowadays there must also be added a little gift, generally a piece of tobacco.

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The principal wealth of the Kafirs or Hottentots lies in their cattle, and in the beadwork which they barter from our people with cattle. The Kochoquas or Saldanhars are said to have more than a thousand head of cattle and as many sheep again[82a]), all with coloured hair instead of wool.

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[82]) See *De eerste Schipvaart der Nederlanders naar Oost-Indië onder Cornelis de Houtman 1595-1597. I. D'eerste Boeck van Willem Lodewyckszoon*, p. 8. (Werken uitgegeven door de Linschoten-Vereeniging, VII. 's Gravenhage, 1915.) Dapper's list of articles is copied verbatim from this source.

[82a]) *Sic.* Elsewhere Dapper gives the figures as 100,000 cattle and 200,000 sheep (see above, p. 23).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

H 825 warning in places beset by lions or other wild beasts. And I myself have seen some that betray the presence of snakes. It was by the help of one of these that I came upon a ten-foot, parti-coloured tree-snake, with a very sharp tail and of beautiful appearance, which was, without doubt, H intending to seize the bird, or its young, or their nest. An additional proof of their keen sight is that native watchers 151 on shore most faithfully discover the approach of ships to this harbour long before they are visible to European eyes; so that it might be said that in sharpness of vision they rival that Sicilian, who, if we may believe Strabo, did from the Lilybaean promontory count the vessels of the Carthaginian fleet as they sailed out of their own harbour.

H It is a notable fact that nature has adorned the heads of 142 the Hottentots with the thick wool she has denied to their sheep. The sheep I should describe as *musimones*, or hairy. ● 231 A leg of the local mutton does not, owing to their hateful gourmandise, tempt the nice palate of our dainty countrymen so powerfully as a shoulder of European lamb.

H They live for the most part on beef, mutton, all sorts of 262 game, and other flesh that suits their taste, well roasted or [252] boiled. They also eat sea fish and river fish, and in this they differ widely from the inhabitants of the inland parts, who S refrain from every kind of fish, even shell-fish[7]). They live [262] also on wild fruits and roots, and other unpurchased victuals; and whatever else hunger and the belly that is the dispenser of invention has taught gluttons to devour, this they swallow down into their insatiable maws; nor does that barking dog, their stomach, spare whales or other monstrous fish which the tide casts dead or alive upon the shore. Such are their choice feasts!

H In eating liquids, or liquid food, they use spoons fashioned 415 of ox-horn, and sometimes also sea-shells. Or they dip 321 sponges in honey or milk and suck them.

S They reject and refuse the flesh of boars, wolves, lions H and other wild and carnivorous animals, as unclean, 262 forbidden, and nourished on filth, nor do they think it S right to taste butter and eggs. Boys may eat the flesh of [272] hares, but only until provided with a wife. All refrain from sheep's milk as injurious, saving children who are allowed the use of it.[8])

[7]) This applies to the AmaXhosa, of whom the survivors of the "Stavenisse" reported that "they eat no fish, nor anything that comes out of the sea." (Godée-Molsbergen, *Reizen in Zuid-Afrika*, iii, 62).

N 81 [see pp 180-81 for footnote. – Ann'ys F]

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

S H 845 847 766 H 854

a mother of two is unequal to the task of rearing both at the same time.[11]) If the mother dies in labour or immediately after giving birth to a child, then, with the same cruelty as before, they bury her at once with the embryo or infant, even if alive. However it does sometimes happen that a father who is rich in cattle hires a nurse for the little daughter who has survived, and hands her over to her care.

H 854 847

Here I think I ought not to pass over in silence the fact that a certain smith, who was riding twenty miles from the Cape, heard a child wailing in a tree, and not far off he found the mother to whom he gave a good hiding to teach her to love and care for her offspring.

H 847

To this I think I should add that certain European women at the Cape itself, running up just in time, dug up a little girl buried by the Africans. They raised a sum of money by subscription and hired a nurse for the child.[12])

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If a cow gives birth to a male and a female calf at the same time, they cut the male up and cast it to the dogs, the female they foolishly keep although it will never bear, for it is an unheard-of thing for these Africans that a twin calf should be fruitful.

224 252

For the most part they maintain a scant subsistence by means of snare, hook, weel and weapon. If their hunters wound any wild creature, even an elephant, with their poisoned arrows, they follow it from afar as it flees; and if they cannot come upon it sooner, then after sunset in the thickening light when its limbs are now stiffening with the poison and the chill of evening and when its blood is congealed, it falls and the hunters come up with it, flay it, and dismember it. The heart, to the valves and orifice of which the gathered poison clings, they cut out, and having chopped off and cast away all discoloured flesh,

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[12]) This incident is recorded in the official journal (Jan. 24, 1669): "Yesterday afternoon some Cape ladies, whilst taking a walk towards the downs where a number of Hottentots ordinarily live, were told that the latter had buried a woman who had been delivered of a child the previous afternoon and died shortly afterwards, and that with her they had buried the living baby, after having put it into a bag, covering it with earth as usual. Thereupon the women . . . opened the grave as quickly as possible, and took out of it the little child alive." The incident of the smith I have not been able to confirm, but it seems equally authentic, and shows that infanticide was on occasion practised by the Hottentots (cf. Fritsch, *op. cit.*, 334).

H 766 847

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The prime duty of the men is to pasture the cattle and tend them, and to protect them against attack of lions or any wild beast or enemies. With sure aim they strike attackers with javelin or arrows heavily poisoned.

At the fall of evening the pastured cattle are brought into the enclosure, and each beast is tethered to a stake by the left forefoot. The women then draw the milk from the swollen udders, and if any cow, as commonly happens, tries to withhold it, at once comes a woman, or sometimes a man, who applies her mouth to the vent of the obstinate beast and blows in.[15]) By this means the milk is made to flow from the reluctant udder.

They wear a wallet hanging from the neck on to the breast, in which they carry an arrow-head. a knife, tobacco, and a tube with which to drink the smoke of it, with a few trifles in addition, and one or two copper coins of which they have managed to cheat our fellows, and, what is of most importance, a piece of wood no bigger than a grape, as an amulet. An old-womanish superstition makes them suppose that this piece of wood will avert all dangers if darkness should surprise them in open country infested with lions and snakes, when they must pass the night in the bush under the open sky in watchful vigilance.[16])

With regard to the scarab beetle their credulity leads them to entertain a similar illusion, and they hold it to be of good omen if they find one in their huts, for they worship them as divine, nor will they suffer a European to attack one, much less to injure one; they gently catch it up, carry it off to a deserted place, and set it down there in safety, upon doing which they look forward to a lucky day.[17])

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[17]) G.'s "scarab beetle" is really the Mantis, still popularly known as "Hotnotsgod" (Hottentot's god) in S.A. The Bushmen paid a good deal of reverence to this insect, which figures very prominently in their mythology, but among the Hottentots it is not a mythological figure, although, as G.'s description shows, its appearance was regarded as a favourable omen of the highest significance. Kolb is even more lavish in his account of the joy with which its alighting on a person or hut was greeted (*op. cit.*, 416 *f.*). The modern Naman still believe that it brings luck if it creeps on a person, and no one is allowed to kill it (*cf.* Schapera, *op. cit.*, 243).

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

Gravem ex humero et a tergo pharetram, et sicubi adversarius imminet telum, sarissam, pilum, jaculumve, longo latoque, et quandoque adunco hamatoque praeferrata spiculo, ossibusve asperata, dextrâ gestant; altero cubitorum sex septemve et pluribus eburneis armillis calbeisque digiti crassitudine singulis, seque invicem contingentibus, tam in sui tutelam, quam ornatus gratiâ munito, quibus ictus hostiles, dentes unguesque ferarum è re nata cominus excipiunt: sinistrâ vero retinent clavam seu fustem ex praeduro gravique ligno, buxeo simillimo, cum aliquot sagittis arcuque, et illo quo teguntur laxo, lanatoque scorteo, quo eminus hostium telis veluti clypeo scutati illudunt: abtegentibus se nonnullis praesultatoribus rorariisque, decumanorum boum ferociorumque taurorum corporibus, quos prolusionibus simulacris pugnae certaminibusque ludicris exercitos et in prima acie stare doctos, in adversum hostem capistratos agunt, quem hoc mobili et in omnem partem versatili vallo, veluti peribolo loricave tecti, fidenter thoracati petunt.

Hoc apparatu bellico instructi, pugnam laeti lacessunt, impavidique subsilientes, vibrando tela, jaculis certi, et sagittâ metuendi, vario corporis flexu et inclinatione hostilia exeunt arma; horrendo inconditoque clamore quo maximè hostis conterretur, tremendisque sibilis (voluntatis virtutisque indicibus) sublatis, dum fremitu aethera retonant, cum hoste paribus adsiste in armis, introrsum sinuata acie, formidabiles concurrunt, conserti cohaerentesque, et collato pede aperto Marte manum conferunt, et priusquam unum

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[19]) This statement finds an interesting confirmation in the account given by de Barros of the skirmish with the Hottentots of Table Bay in which de Almeida was killed (1510). The Hottentots, says de Barros, "having called their cattle, which are accustomed to this kind of warfare, began to whistle to them and make signs by which they guide them, so that forming into a squadron, and sheltered by the cattle, they attacked our men with wooden darts hardened by fire. Some fell wounded and were trodden down by the cattle, and as most of them were without shields, their only weapons being lances and swords, in this kind of warfare they could not do much damage to the negroes, who from among the cattle hurled their weapons against

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

Hanging from the shoulder on to the back they carry a heavy quiver, and if an enemy should be near, they carry in the right hand a dart, lance, spear or javelin, with a long, broad, and sometimes curved and barbed iron spike at the top. Sometimes the weapon is fitted with sharpened bone. On one of their arms they wear six or seven or more ivory armlets or bracelets, each of the thickness of a finger and touching one another. This is as much for protection as for ornament, for they parry with them at close quarters as occasion requires the blows of their enemies, or the teeth and claws of wild beasts. In the left hand they hold a club or staff of hard and heavy wood, like box, together with a bow and some arrows, and that loose and woolly skin covering, with which, as if protected by a shield, they ward off the missiles of the enemy. They also employ a sort of advance-guard or skirmishers who shelter themselves behind the bodies of huge oxen or savage bulls. These creatures are trained in preliminary sham-fights and sportive encounters, and taught to keep their places in the front line. They are then led against the enemy on a halter, and the warriors sheltering behind this moveable rampart which can be wheeled in any direction hurl their weapons at the foe, as confident in their defence as if protected by a breastwork or parapet.[18])

Equipped with this warlike gear they gladly challenge encounter with the foe, leaping forth fearlessly, brandishing their missiles, deadly with their spears, terrible with their arrows, and with various bendings and stoopings avoiding the enemies' arms. With horrible uncouth shouts to frighten the enemy, and terrifying hissings to prove their courage and zeal, while the welkin rings with the cry, "To grips with the foe," with their line of battle bent inwards they make their formidable onset in serried unbroken array, and getting to close quarters in open warfare they join battle, and before one missile can fall they follow it with

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our men, which had immediate effect." (Theal, *Records of S.E. Africa*, vi. 301). Schreyer (*op. cit.*, 23-24) describes a similar method of hunting lions and other beasts of prey.

10: Grevenbroek F-5 (ca. 1694)1933
FX13 Hottentot FX13
Cape Hottentot

080 Morbi epidemici inter Cisalpinos Afros subinde grassantes sunt gramia, gravedo, rheuma, et fortè alii mihi ignoti, vereorque ne foedam impetiginem venereamque luem à nostratibus contraxerint.

Etiam atque etiam illis suasor fui, lectulos lignis pedibus, loris tanquam stramine tectos, pellibusque perstratos sibi conservandae curandaeque valetudini conficerent, sed surdis narrata fabula, dum videntes probantesque meliora tamen deteriora sequuntur: tantae molis est! ab inveterato, damnoso damnatoque errore, perversaque consuetudine terrae filios divellere.

Fatidicus seu flamen sacrificium facturus cote clunaculum subigit, vaccamque tribus quatuorve passibus ab ostiolo tugurioli, in quo aeger decumbit, stantem pedibusque revinctam, capite Septentrioni obversam levi pugno, laterique sinistro impacto, victimarius sternit: cadentique in dextrum, inque virides substratos ramulos, illico particulam cutis palmae magnitudine et quantam laevâ capit, dextra prope umbilicum exscindit, eamque sine mora dextro decumbentis carpo alligat, mox pergit vivam deglubere, eviscerataque mugientem audivi, exenterataeque et viventis ilia malè carbonibus tosta, devorantes Afros vidi: hinc pauxillo sanguine, quem ollâ extari, capeduncula, aut testudinis putamine excepit, aegri faciem diluit, et felle victimae libans, ejus folliculum tecto infirmi imponit.

Testor longe segnius irritasse animum meum, quaecunque de ritu sacrificandi veterum tam lapidibus, quam aeri insculptaque caelataque, aut in tabulis, aulaeis, tapetiis, membranis, libris chartave picta unquam vidi, quam hic nostrorum Barbarorum sacrificalis et for(di)cidiorum apparatus, oculis meis subjectus.

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164 [1]) The description which follows of diseases and their treatment refers entirely to the Cape Hottentots, and is much fuller than any given by earlier writers. It appears in the main to be fairly accurate, although some of the details mentioned cannot be confirmed from other sources.

757 [2]) Even among the modern Hottentots the skin drawn off a living goat is used while still warm as an application for any severe pain, and poultices are also made of the entrails of a goat disembowelled alive to prevent loss of heat (Schapera, *op. cit.*, 231 412-3). The ordinary Hottentot method of slaughter is well

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

Epidemic diseases which attack the natives on this side of the mountains from time to time are sore eyes, colds and catarrh, and perhaps some others unknown to me.[61] A loathly impetigo and venereal disease have, I am afraid, been caught from us.

Again and again I have endeavoured to persuade them to make bedsteads for themselves with oak legs, to cover the frame with thongs for a support, and to lay skins thereon, in order to preserve or restore their health. But my advice was given to deaf ears. They see and approve the better course but follow the worse. So huge a task is it to wrench the sons of earth from ingrained error or evil custom, even if they be ruinous and recognized as such.

When a soothsayer or priest is about to make a sacrifice he first whets the knife; he then places the cow with its feet tied and its head to the North three or four paces from the door of the hut in which the sick man lies, and gives it a light blow with his fist on the left side. It falls to the right on to green branches lying ready for it; and forthwith he cuts away with his right hand from near the navel a piece of skin the size of his palm, as much as he can hold in his left hand; then he immediately binds this on the right wrist of the patient.[62] His next business is to skin the animal alive. I have heard a disembowelled cow lowing, and have seen the Hottentots eating the badly roasted side of another cow in the same condition and still alive. After this he washes the face of the sick man in a little blood which he catches in a pot, or dish, or tortoise shell; and making libation of the gall of the victim, he puts the gall-bladder on the roof of the sick man's house.

The sacrificial implements of our natives, and their methods, offered directly to my gaze, roused in me a far more lively interest than anything I have ever learned of the sacrificial rites of the Ancients by examining what has been cut or embossed on stone or bronze, or painted in pictures, tapestries, carpets, parchments, rolls or books.

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described in the journal of v. d. Stel's trip to Namaqualand. "First they laid it on its back and one cut open its belly while it still lived, thrust in his hand and drew out the entrails, the sheep being still alive. Then the skin was clumsily torn from one side, the flesh severed from the shoulder blade, the ribs roughly broken off one side and stripped of flesh one by one, the same process being then repeated on the other side. The reason why they do not cut the throats of the animals they slaughter is to keep the blood, which they collect and boil by itself and then eat" (Waterhouse, op. cit., 124).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The chief riches of the natives in our parts are arms and cattle. They have no fixed abodes, but move from place to place carrying their homes with them on their wanderings. Their oxen, travelling at a very rapid pace, carry all their burdens, even men and pack-saddles, on their backs. Where meadows and pastures invite the flocks and herds, there they scatter themselves with their little huts, living the life of wandering friars. Till even shadows fall they pasture their flocks; at night they enclose them, as I said above; then to the clapping of hands and stamping of feet, with wanton gestures they ply the dance beneath the presiding moon far into the stilly hours of night.

When changing their terrain they abandon those enfeebled by sickness or age. The man to be left is shut up in a hut with a supply of provisions, water, and fire to furnish forth his funeral feast, but destitute of every other aid. This singular cruelty is practised by the natives near us, who are the most barbarous of their race. They regard neither sex nor kinship in thus rejecting all obligations to maintain the sick and old.[72])

The women make the huts, and in this wise. Numerous rods and poles are fixed in the earth and bent over in the shape of an arch, forming a hemispherical, convex, tortoise-shell-like frame. The sides are woven across with pliant withies. The hut is about five feet high, the diameter does not exceed twelve feet, and there is a little door three feet high looking to the East. The huts are covered with skilfully woven mats of rush or reed, or sometimes even with skins to afford protection against the inclemency of the sky and the raging winds. This roof covers the whole household, including the newborn lambs and the cows with their calves. In the centre is an ever-glowing hearth to keep all warm and cook the food, and there for the most part the native women pass their time, discharging their hearts in gossip, and laughing and joking, the best of friends and cronies. Picture to yourself the elegant salon!

The women also make earthenware vessels quite skilfully out of moistened clay. They dig up the clay and carry it home, where it is cut up into portions the size of a walnut. These are placed on a skin and sprinkled with a little water from time to time to prevent them getting too dry, and exposed to the sun for two or three days. They are then kneaded into cylinders, like bottles, each an ell in

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enough food to support their aged parents. "But sometimes," he adds, "even if there was food enough, and if people, especially women, who had cattle of their own, gave suspicion that they secretly did mischief by practising witchcraft, they were left to die from starvation" (*Tsuni-//Goam*, 86, 74).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

The more distant the veld is from us, the more grassy it is, the richer in plants, and the more suited to cultivation. It abounds in oxen and sheep and other animals, as well as every kind of wild beast, so that, as I have said, it is like a zoo; and the mountain glades are so full of huge creatures that there is little danger to man from lions or other wild animals, for there is everywhere ready for them to rend and tear a supply of victims both domesticated and wild which they can easily pounce upon with less danger to themselves than if they attacked men who are generally armed.

There are quarries, and the mountains are pregnant with various metals. Sometimes the soil is rich in gems. And the abundant shady woods and tall stout trees are suited for constructing both houses and ships. Also there are the many wild fruit trees which could without doubt be improved by cultivation. Among others I have seen a species of olive, often warmly praised but as yet, through what chance I know not, neglected. It may be that the method of cultivation is unknown, and that no one has been found who understands the manufacture of the oil.

Near us are many fields of various kinds; that is to say, in a length of one hundred feet you will often find three or four kinds of soil: there barren sand, there gravel, elsewhere clay, and then marsh, mud, flint and rocks. This is the reason, I think, that the ground under corn does not yield crops that ripen uniformly at the one time, but some patches are more advanced than others. So a farmer does not steadily carry out the mowing of the crops once he begins, but turning his reaping-hook from the unripe corn, he goes now along this furrow, now along that, selecting what is ready for the sickle.

The sun is rarely so hot as to scorch the crops; blight is still rarer. The women of the interior, to whose lot this task even at the present day, from old custom and ancestral precedent, still falls, do not dig the soil with mattock or dibble, but with a rake.

The natives on this side of the mountain enthusiastically hire out their labour for a modest wage, and toil more submissively than Spartan helots. They are apt in applying their hands to unfamiliar tasks. Thus they readily acquire the veterinary skill to cure scab in sheep, and they make faithful and efficient herds. They train oxen for use in ploughing; and if put in charge of a wagon, coach or cart, they are found exceedingly quick at inspanning or outspanning or guiding a team. Some of them are very accomplished riders, and have learned to break horses and master them. You would swear it was a Sarmatian galloping over the open plain. Runaways, vagrants and

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

where the Nama uses *b*; thus, ǃKora ǁkhām, Nama ǁkhāb; ǃKŏra ǂgām, Nama ǂgāb; ǃKora mūm, Nama mūb, &c. &c. *Vide* Th. Hahn, "Die Sprache der Nama" (Leipzig, 1870), p. 67, 3; also p. 29, sub Dritte Person, and p. 65, ǂgā.

[2] As to the prehistoric condition of the Hottentot race, *vide* Th. Hahn, "The Graves of Heitsi-eibib," in the *Cape Monthly Magazine* (May, 1878), and Friedr. Müller, "Allgemeine Ethnographie" (Wien, 1879), pp. 78 and 93, &c.

231 [3] Cattle, sheep, and goats. All the records of the Dutch and English and Portuguese navigators agree on the point that the Khoikhoi they met with at St. Helena Bay, Saldanha Bay, the Cape, Mossel Bay, Algoa Bay, were rich in cattle and sheep. The Hottentot sheep is particularly known for its long tail and hair in place of wool. We are led to believe that the Central African natives originally had no sheep. Certainly the Kafir, the Zulu, the Tyuana, the Herero (Damara), and Mbò had no sheep; and the present Herero sheep is the true type of the old Hottentot sheep. The Herero come from the heart of Africa, from parts where no sheep are to be met with.

[4] Of the hospitality and kind-heartedness of the Khoikhoi, Kolb and Valentyn give some striking proofs. It is also a prominent feature in the character of the Khoikhoi that they are *not* inclined to steal.

[5] In the "Idioticon Hamburgense," p. 101, by Michael Richey (Hamburg, 1755), there is the following remark:—"Hüttentüth, Schimpfwort auf einen unnützen Artzt, welcher beim gemeinen Mann heisset: Doctor Hüttentüth, de den Lüden dat water besüht." Then again, "Bremisch Niedersächsisch Wörterbuch" (ii. p. 678):—"Hüttentüt, so nennt der gemeine Mann in Hamburg einen Stümper in der Arzney Kunst." Both remarks evidently show that the word Hütentüt, or Hottentot, means something irregular, something which is out of order, something